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VOLUME XLIV. CHICAGO, DECEMBER 7, 1899. NUMBER 15.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

A Mid-Continent Congress of Religion,

(OUTLINE PROGRAM SUBJECT TO REVISION)

TO BE HELD AT SINAI TEMPLE, CHICAGO, DECEMBER 12-14, 1899.

TUESDAY, December 12.
OPENING SERVICE.

8 P. M. Address of Welcome by a lay representative of Sinai Congregation.

Response by the president, Rev. H. W. Thomas, Pastor People's Church.

Sermon by Galusha Anderson, S. T. D., LL. D., Professor and Head of the Department of Homiletics, of the University of Chicago. Subject: The Coming Kingdom.

WEDNESDAY, December 13.
Morning
THE DEMAND OF THE TIMES.

10 A. M. Paper: THE DEMANDS OF THE TIMES UPON THE TEACHER OF THEOLOGY, by Herbert L. Willett, Instructor in Semitics in the University of Chicago, and Dean of the Disciples Divinity House.

10:30 A. M. THE ETHICAL DEMANDS OF THE TIMES (topic to be further stated), by Jane Addams of the Hull House.

10:50 A. M. THE DEMAND OF SOCIOLOGY THAT THEOLOGY BE ETHICIZED, by Rev. Judson Titsworth, Pastor Plymouth Church, Milwaukee, Wis.

11:30 A. M. TO 12:30 P. M. Discussion of previous papers

Afternoon.
THE CONSTRUCTIVE ELEMENTS IN MODERN THOUGHT.

2 P. M. Paper: SPIRITUAL GAINS OF THE NEW THEOLOGY, by Rev. Granville Ross Pike (Presbyterian).

2:30 P. M. VITALIZING INFLUENCES OF THE NEW THEOLOGY UPON THE RELIGIOUS LIFE OF SCOTLAND, by Rev. David Beaton (Congregationalist).

2:50 P. M. HOW MAY RELIGIOUS ACQUAINTANCE WITH THE NEW THEOLOGY BE HASTENED, by J. J. Halsey, Professor of Political Economy and Dean of Lake Forest University.

2:30 TO 4:30 P. M. Discussion.

Evening.
A SEARCH FOR THE COMMON DENOMINATOR.

8 P. M. An open Court, Dr. Hirsch, presiding.

Ten minute presentation of the fundamental holdings o Baptist, Congregationalist, Independent, Methodist, Presbyterian, Unitarian, Universalist, Catholic, etc.

THURSDAY, December 14.
Morning.
PRACTICAL MEANS OF ADVANCING THE KINGDOM OF RIGHTEOUSNESS AND LOVE.

10 A. M. A conference, general discussion, no papers. Final adjournment 12:30 P. M.

A meeting for the transaction of business will be held after adjournment of those interested in the Illinois State Congress.

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UNITY

VOLUME XLIV. THURSDAY, DECEMBER 7, 1899. NUMBER 15

The program for next week's Congress at Sinai Temple, corner Indiana avenue and Twenty-first street, Chicago, is growing into completeness. One change will be noticed on the opposite page. Complications subsequent to announcement make it impossible for Dr. Graham Taylor to be present, much to his regret and to ours, but we have secured in his place Rev. Judson Titsworth, Pastor of Plymouth Church, Milwaukee, the man who is at the head of the best furnished and perhaps the most solidly established institutional church in the Mississippi Valley. Mr. Titsworth will speak with the authority of experience upon the subject assigned to him. Among the speakers already arranged for at the Thursday night meeting, over which Dr. Hirsch will preside and make the closing address, are the following: L. A. Crandall, Pastor of the Memorial Baptist Church; John Faville, Pastor First Congregationalist Church, Peoria; Frank Crane, Pastor of the Hyde Park M. E. Church; W. R. Notman, Pastor of the Fourth Presbyterian Church; W. W. Fenn, Pastor of the First Unitarian Church; R. A. White, Pastor of the Stewart Avenue Universalist Church; Joseph Stolz, Rabbi of Isaiah Temple, and Jenkin Lloyd Jones of All Souls Church (Independent), and others. The Congress will offer an open platform. There will be time for free discussion but no time to be wasted. The time to be occupied by each man will probably be limited by the action of the Congress itself, so that as many people will be heard from as possible.

This will be our last word to our readers before the meeting of the Congress of Religion next week at Sinai Temple. Note the program and note the topics. Representatives of three great educational institutions will be heard; the leader of the most effective social settlement in the world; representative pastors from the Presbyterian, Congregationalist and various liberal societies will speak. It will be an occasion that cannot fail of interest and usefulness. Make your plans to attend. Let those who live in the city give themselves a day off and let those out of the city come and see us. Note the program on the opposite page. We will be glad to mail slip programs to anyone requesting them.

The League of Religious Fellowship of Chicago gave its first dinner last Monday evening, at which some fifty ladies and one-fifth as many gentlemen sat down together. The proportion of the sexes was distressing, but when we remember that this is a woman's organization trying to widen its circle, so as to include the men, the result was gratifying. There were to be found a Presbyterian, a Methodist and Independent minister and honorable representatives of the bar. Mrs. Woolley, the founder of the club, made the opening address. Let the League of Religious Fellowship grow, and may its example be followed by others so that there may be found a representative in every town.

There is nothing more deceptive than a catching word. The temptation to impale a reform and reformers upon the spear-point of a big word is one which it is hard for the orator to overcome. Such a word is "pessimism" in these days. If one is given to serious reflection upon the mistakes, shortcomings and dangers of his time, he is easily disposed of for the moment by the insinuation that he is a "pessimist," while by any study of philosophy or philology his anxiety is born out of the fundamental assumption of optimism and, what is better, this spirit of wise criticism is that upon which the optimist must count when he postulates his "better time coming."

We regret to note that "The Cause," the able parish monthly published by Mr. Salter in connection with his work, is to be discontinued with the December number, for the sole reason that "the pressure on the editor's time has become too great to allow him to continue it." We infer that a New York publication is expected that may take the place somewhat. There are advantages that go with a local paper, but the price paid for such is a high one in human nerve as well as in dollars and cents, and one by one adventurous leaders are forced to the conclusion that Mr. Salter has heroically resisted so long. UNITY will be glad to welcome to its pages such outcome of life from this liberal and liberalizing center as may reach its columns.

The "Tribune of the People," a paper published at Calvary, in the Shenandoah Valley of Virginia, has recently been publishing for the benefit of its readers the names of the papers that would be likely to prove to be "most helpful to its readers." In its religious list appear the names of "The Gospel Messenger," published at Elgin, Ill.; "The Friends' Intelligencer," published at Philadelphia, and the UNITY, published in Chicago. These papers are supposed to meet the wants of different phases of religious convictions, but are commended to "toilers," because of their "service to humanity," their devotion to the task of "transforming toil into healthful exercise and delightful recuperation."

Our readers will find on another page the semi-annual financial statement of the Liberal Congress, setting forth the receipts and expenses from June 1 to December 1, 1899. The total receipts of $1,054.50, missing the usual annual meeting, is a most hopeful sum. Some of our regular helpers will miss their names in this list; others will be glad to recognize many new names. Many of our friends often deplore their inability to help along the work of the congress on account of their isolation and lack of comradeship. It would seem that no friends are so much alone but that they could express themselves in terms of dollars and cents, which terms are being promptly and persistently converted into words, ideas—fellowship and work. Reader, have you a duty in this direction? UNITY takes pleasure in commending to you a privilege.

The Baptist Ministerial Union of Chicago has recently been shaken up in a lively fashion. Professor Foster of the Divinity School in connection with the Chicago University, read a paper before this Monday meeting on "Inspiration," which it took three Mondays to straighten out. The usual attendance of forty or fifty suddenly rose to nearly three hundred, and every

minister who desired to speak had his chance, of which most of them availed themselves. The Rev. Galusha Anderson, colleague of Dr. Foster, was selected as spokesman on the other side. This is the man who is to preach the opening word of the Congress of Religion at Sinai Temple next week, on the topic of "The Coming Kingdom." He has reached a theme where orthodoxy and heterodoxy find at least a common interest and meet in a common prayer.

Chicago is not the only city that has been agitated over its educational questions. The New York Board of Education recently voted to suppress the superintendent's report required by law. Of course, the report will secure a wider reading thereby. The Civic Federation of Chicago has undertaken to straighten out its public school tangle by the appointment of a committee of one hundred to take the whole matter under advisement, a much needed task, but we fear that the committee of one hundred will have to be taken under advisement by a lesser committee before coherency or efficiency attends their efforts. The wisdom of the many must be often formulated by the few. In the older Egypt the vote of a prophet counted a hundred. In New York and in Chicago what is wanted is the prophet's word and his open vision.

There is hope for our city of Chicago, is there not, so long as we have at least one judge who is actuated by, and has the courage to act up to, the principles expressed in the following words uttered by Judge Tuley in deciding a case heard before him: "There are several kinds of morality and several codes of morality among business men. The highest code of morality known to the world is that which prevails in a court of equity. It is founded and based upon the teachings of Christ, who laid down the greatest known code of morality ever published to the world. Such a court does not say that 'he that doeth iniquity shall not see the kingdom of heaven,' but it does say that he 'that doeth iniquity shall not have equity,' and, above all things, it requires that he who comes into its pure precincts shall come in without any tinge of fraud or bad morals upon him in connection with that same transaction."

The Thanksgiving that has just gone doubtless had its home side that was beneficent, the thought reaching sermon grappling more or less wisely with the problems of the state and the duties of the citizen, obtained in many localities. But in our larger cities and in the columns of the metropolitan press, all these time-honored considerations were overlaid by the irrepressible, overreaching and all-absorbing excitement of football. This frenzy did not only affect the young men and women of our communities, but professors, ministers, grave presidents of large institutions were found among the howling crowds, blurring the melody of Thanksgiving evening with husky notes out of hoarse throats. Chicago was particularly distracted with a double game. The Universities of Brown and Chicago and Michigan and Wisconsin were much in evidence in the streets and railways of Chicago, and the storm of noise grew in violence and rudeness as the evening ripened. The tide of hilarity did not subside the next day and the University of Chicago was the scene of what President Harper was compelled to characterize as "unwarranted rowdyism." While the great teams, inured by severest discipline and trained to the highest science of self-defense, escaped with their lives and limbs; the papers all over the country groan over the accidents to the lesser performers. Eleven lives are reported to have been sacrificed on the gridiron last year, and a numberless quantity of limbs, eyes, noses, etc., dealt with more or less severely, many crippled for life, all in the name of "athletics." Is it in the spirit of the Greek Olympic or of the Roman amphitheater? Does it insure very much manliness for the thousand boys who cheer in muscular listlessness the achievements of eleven splendidly disciplined boys? Is the football question closed? Are the conditions of ethics satisfied by this enthusiasm that ripens ever and anon into rudeness and oftentimes into rowdyism and dissipation? Is it a hopeful sign of the times?

"Fathoms Deeper."

The question of Aguinaldo's merit or demerit; the question of defeating his armies or any other armies organized by the natives of the Philippine archipelago, are questions of interest, but not of fundamental interest, to the citizens of the United States at the present time. Aguinaldo may be a bad man; he certainly is human, having committed many mistakes, and will commit many more if he lives. The defeat of any native army is only a question of time; the only wonder is that it has taken as much time as it has. But fathoms deeper than all these questions lie the old-time, commonplace principles upon which republics have placed their trust and abandoning which they must abandon their claims, not to dominion of the world's surface, not to commercial prominence or military pre-eminence, but to the confidence and love of the people whose wishes they are supposed to respect and whose rights they are pledged to guard.

If at last Aguinaldo is a fugitive and his army has vanished, then the severer tasks of the United States begin and the more difficult problems present themselves for discussion. Military operations are easily managed and military sins and mistakes are easily covered over, at least are promptly forgiven and forgotten; it is the civic administration of justice that taxes the statesman and exposes the weakness of a nation.

Even from a military standpoint it is easy to meet an organized foe and to exercise that strategy necessitated by an opposing army definite in proportions and in location. But to fight the guerilla warfare with an alien, discontented and embittered people is a more difficult problem. The United States is now on the verge of taking up the problems in the Philippine Islands with which it has dishonorably and ignominously grappled in regard to our own American Indians. Its "successes" in this field have often been a reproach, and the whole story justifies Helen Hunt's withering title, "A Century of Dishonor."

Now the United States begins in the Philippine Islands that half military and half civic administration which is so fertile in degradation to the ruler and to

the ruled, that grim police service so well described by Kipling in the tale of "The Lost Legion," in which he speaks of "The thirty thousand foot and horse spread along the frontier of northwest India, moving up and down and down and up from one desolate little post to another, ready to take the field at ten minutes' notice, always half in and half out of a difficulty somewhere along the monotonous line." The outcome of this life is further graphically interpreted by the many tales of Kipling. The United States will not, cannot, send its professors, its moralists or its educators out to the Philippines to shepherd these islands. The exigencies of politics, the uncertainties of administrations, the hungry pack of office seekers all forbid it. Generally speaking, its best men will be the military men, and, alas, for the republic that governs its "subjects" by the power of the bayonet. Now begins the dreary life of the American soldiery in tropic islands and the listless, hostile life of an American navy in the stagnant waters of the far-off Pacific. England has burdened India with its millions of "Eurasians," the progeny of the English army and the native women that have fallen a pathetic prey to the allurement of love, not the violence of conquerors. And so in the Philippines will grow up a pitiable "tertium quid," a hopeless what-is-it that will inherit the tropical effeminacy of the mothers and the unbridled lust of the fathers.

But fathoms deeper than this lie more fundamental problems. The United States having staked its honor, dignity, power, right to international respect and the glory of its flag upon the achievements of its army in foreign parts; having allowed itself to be inveighled by the logic of war to pass out of a humane campaign, instituted in the interest of the starving men and women of Cuba, into an aggressive campaign against, to them, an unoffending people in a far-off corner of the globe. What is it now to do about it? That the logic of war led to this dire humiliation may be granted; that the so-called steps of "international honor" or "precedent" necessitated this we will admit, but where does it now find itself? By this action the United States has acknowledged that the logic of war, of aristocracy, of imperialism, is superior in the last extremity to the logic of democracy, of peace. It has surrendered the great citadel of republicanism by perferring to be one of the great "Powers" of the globe of the old régime, rather than one of the irresistible potencies of the world of the new régime.

In the "achievements" of the United States in the Philippines is to be read its great surrender. Its prophetic voice is gagged by the expediency clamor of "loyalty to a flag" and the "practical exigences" of a day or of a year.

Fathoms deeper than all the questions of Aguinaldo and what to do with Manila and Luzon, lies the sorry confession that what was wrong two years ago may be right now, and that the right of protest then ceases to be a right now because of the "logic of events," which logic has no right to appear in the counsel of the sages until the events are seen in the clear perspective of the centuries rather than the smoky atmosphere of the months and the short years.

We are told that "the Philippine question has settled itself," and we are asked to keep still about it so long as things are as they are. If we are right, the real question concerning the Philippines has hardly yet been stated. We sincerely hope that the military distractions of the moment are out of the way. We would that Aguinaldo and his army might be out of consideration. Granted, for argument's sake, that the natives have no other plans, there still remains the ominous fact that our flag floats where it was not invited; that it is supposed to protect slavery, polygamy, fanatical Mohammedanism as a state religion in the southern islands, and that in the northern islands we are there as conquerors, invaders, and not as friends and helpers. The dangers of imperialism are fathoms deeper than the dangers from Aguinaldo's guns, and instead of its being too late to speak the time is just upon us when the word of wisdom, the saner thought, the justice that is independent of numbers, that takes not counsel of commerce, that cannot be swayed by political partisanship or the thought of impending elections, demands a hearing.

Good Poetry.

The Rose.

It tossed its head at the wooing breeze;
  And the sun, like a bashful swain,
Beamed on it through the waving trees
  With a passion all in vain—
For my rose laughed in a crimson glee,
  And hid in the leaves in wait for me.

The honey-bee came there to sing
  His love through the languid hours,
And vaunt of his hives, as a proud old king
  Might boast of his palace towers;
But my rose bowed in a mockery,
  And hid in the leaves in wait for me.

The humming bird, like a courtier gay,
  Dipped down with a dalliant song,
And twanged his wings through the roundelay
  Of love the whole day long;
Yet my rose turned from his minstrelsy
  And hid in the leaves in wait for me.

The firefly came in the twilight dim
  My red, red rose to woo—
Till quenched was the flame of love in him,
  And the light of his lantern too,
As my rose wept with dewdrops three
  And hid in the leaves in wait for me.

And I said: I will cull my own sweet rose—
  Some day I will claim as mine
The priceless worth of the flower that knows
  No change, but a bloom divine—
The bloom of a fadeless constancy
  That hides in the leaves in wait for me!

But time passed by in a strange disguise,
  And I marked it not, but lay
In a lazy dream, with drowsy eyes,
  Till the summer slipped away,
And a chill wind sang in a minor key;
  "Where is the rose that waits for thee?"

* * * * * * *

I dream to-day, o'er a purple stain
  Of bloom on a withered stalk,
Pelted down by the autumn rain
  In the dust of the garden walk,
That an angel rose in the world to be
  Will hide in the leaves in wait for me.

—*James Whitcomb Riley.*

The Pulpit.

The Consumers' League.*

A Sermon by Jenkin Lloyd Jones, Delivered at All Souls Church, Chicago, Dec. 3, 1899.

And the Lord said unto Cain, where is Abel thy brother? And he said, I know not: Am I my brother's keeper?
And he said, what hast thou done? The voice of thy brother's blood crieth unto me.—GEN. IV. 9,10.

The Consumers' League is one of the latest attempts to help solve the social problem. And what is the "social problem?" The problem of securing to every man, woman and child a fair proportion of the joy of life; the problem of a just distribution of the privileges of the world. The social problem seeks to so distribute the wealth of the world that no man or woman need go without the fundamental conditions of life and happiness—reasonable amount of food, clothing and shelter and some margin of life's energy and time to be devoted to the cultivation of the imponderable power of the soul, the power that thinks and loves, that enables one to enter into the life of the past through history, the life of the present through literature and art, and the life of the future through poetry, philosophy and religion. The social problem is not the problem of uniformity or of arbitrary distribution. The social problem does not presume to encroach upon the rights of the individual except when in the exercise of those rights the individual encroaches upon the well-being of society, and in his determination to enhance his own interests he avails himself of that which belongs in part or in whole to another, or to everybody.

That there is a social problem of this kind now demanding our attention, none but the ignorant or the brutal will deny. It goes without the saying that we are not all playing fair in these days; that some have more than they need, aye, more than they deserve, that is, more than they have earned by any test of industry that will hold; while others have not enough, not even what they have rightly earned and are entitled to by any just standard. So long as willing, able-bodied and competent men, aye, willing, self-sacrificing and skilled women, go hungry for want of the bread and clothing for which they are willing to work if opportunity only offered; so long as thousands of women and children with wan faces and trembling nerves earn the meager bread that keeps them in the world, to breathe unwholesome atmosphere, to work through unreasonable hours and at wages so low that the joy of life is denied them; and, on the other hand, so long as countless wealth is claimed by individuals, gained by them with no adequate investment of brains or muscle, held by them with no adequate sense of responsibility to that community, inheritance, civilization and century which left in their hands the unearned increment; so long as selfish and ungracious labor is arrayed in hostile war against more selfish and more successfully organized capital, so long will we have an unsolved social problem.

More and more will this social problem become not simply an economic issue to be fought to the finish by the various batallions engaged in an industrial war; not even the stateman's problem to be controlled and finally settled by legislation and legal enforcement of municipal ordinance, state, national and international legislation and regulation; but it is becoming the question of morals and finally the crowning question of religion. This social problem is fast reaching such clearness of statement, such scientific definiteness, that the individual conscience cannot much longer say, "That is none of my business;" no one can say, "Inasmuch as I employ no labor and offer no product—I buy but little and sell less—this problem does not touch me."

I said the social problem is fast becoming the religious problem. However important it may be to consider the destiny of the soul after death, it is beginning to be recognized all around that that destiny is largely shaped by the conditions of life before death, and, whatever God's dealings may be with men, we cannot much longer evade the fact that that dealing has already begun—is now on. Whatever our views may be concerning redemption, salvation and the office of the Bible, of Jesus, of the Holy Ghost, of the church, of priest, bishop or pope, of sacrament and of Sabbath, we are beginning to feel that they must all be brought to bear not only upon the individual, but upon the community; they must be brought to bear upon the life that now is. Whatever the kingdom of God may be, and whoever its agents may be, it is a kingdom designed for this earth and its agents must be at work here. The new Jerusalem, whatever the superstructure may be, must be foundationed in healthy lives, good homes, good schools, well paved and well lighted streets, in wholesome industry and just pay, in a divine togetherness here and now.

To the citizens of Chicago Chicago is one of the gateways to the city of God.

If, then, we have a social problem that is not yet solved, if there be industrial wrongs, what is the relation of the Consumers' League to this social problem?

The Consumers' League starts out with two fundamental assumptions, viz.:

1. That the consumer is responsible for the condition of the producer and the nature of the production.

2. That the consumer is susceptible to moral appeal; that, knowing his duty, he will do it even though it be to his loss in dollars and cents, and to the sacrifice of his ease and his indolence.

Let us attend to these two points separately. In the last analysis the ultimate responsibility rests with the man or woman for whom the life-consuming article was made and toward whom it traveled through its tortuous road of grind and grimy attendance. If there is too much gin made in the world, too much good corn spoiled in the manufacture of whisky, if vast areas of fertile soil are impoverished and great battalions of human life wasted in the cultivation, the manufacture and the commercial handling of the tobacco plant in all its nasty forms, the responsibility rests with the drinkers, the smokers, the chewers and the snuffers of these commodities of degradation, these impoverishing drains that first divert and then destroy the splendid resources of nature and the mighty energies of man that ought to be retained as so much productive capital, creative energy and joy-giving forces of the world. If there be absurd fashions in shoes, dress or bonnets, ungracious torture of the "human form divine," ill-fitting, mal-adjusting, life-wasting use of leather, cotton, wool, silk or gold, the woman who wears these is responsible before God and man for the desecration and the torture.

The beautiful heron, mad with a maternal love, blind to all dangers from without, bent only on protecting her brood, giving her life to her little ones, was killed in the midst of her mother care and mother love by the woman who wears the graceful aigrette, that marvel of nature's embroidery, woven for a nuptial robe to the gracious bird. She and none other is responsible for that life, for it was for her sake the bloody deed was done.

The man who eats the reed-bird on his toast has killed the bobolink.

It may be right to slaughter by the millions the seals on our Alaskan coasts that women may not only be

*Acknowledgment is made to the pamphlet of Prof. J. G. Brooks entitled "The Consumers' League," published by the League and to Mrs. Florence Kelley's article in "The American Journal of Sociology" for vember, 1899, to which the reader is referred for further information.

warmly but elegantly dressed; it may be right that the mother sheep should be slaughtered in order that the unborn lamb may contribute to the lady's toilet her "Persian lamb" cloak; it may be right that the business of denuding the world of its songsters should go on and that the live birds on the tree should be sacrificed in order that there may be dead birds on the hat; it may be right for us men to wear clothes that have been stitched at starvation prices, in inhuman hours, in infectious and perhaps infected districts, by hectic men and women; if so, let those who consume these products, who wear these goods, for whom they were made, assume the responsibility and not shirk it under the guise of ignorance or shift it on to the shoulders of the dealers, who are at best but unwilling slaves to the whims of the tyrant purchaser.

The second assumption of the League is that the consumers are amenable to conscience; that shoppers have feelings, and that even bargain hunters can resist the temptation to buy a cheap article if they once realize that it is also (to use Charles Kingsley's word, more forcible than elegant) "nasty," having come to its cheapness through physical filth, moral cruelty and perhaps spiritual degradation. The Consumers' League dares believe that the appeal to the pocket is not the sole and perhaps not the strongest appeal to the human will. It denies that the old dictum, "Buy at the cheapest and sell at the highest," is all the law and gospel in the commercial world. Indeed, it assumes that that is the ethics of the savage stages of commerce; it is the golden rule of barbarism in trade and that there is coming into the commercial life of the world other considerations, nay, a scientific and ethical recognition of the other forces that always have been in trade.

Man's first great industrial triumph, the domestication of animals, did not begin in a shrewd economy, but rather in the love of companionship, the joy of life that delights in pets and the playfulness of young life. Slavery was never abandoned in a large way for economic reasons, though subsequent study has justified the emancipations of the world on that score, but because of the conscience from above, the stern demands of the moral law thundered by the prophets of liberty, the subtle but strong insinuation, largely from the outside, of the law of equity. And so I believe it is economically true that the arts and trades, the industries of life, have not been developed solely, perhaps not chiefly, by the desire for greed. Their methods are not all subservient to the law of competition. The economic life of man has never been his chief incentive to action, as the political economy of the old master—Adam Smith, Malthus and the rest of them—have made it. The corporate instincts lie far below the lowest human nature. The wild horses of the plains form a hollow square to resist the attack of wolves. The older nurses in the herds of Texas cattle organize a crèche for the helpless calves and guard it while the younger mothers go off to their feeding. The ants, when disturbed, seek not self-safety, but the warriors rush to the front where the danger is and the nurses frantically seize the young and the unhatched and carry them off to places of safety. Even the bee guards the home with his life. He never survives the saber thrust of his own sting. The instinct to help along the hindmost and protect the least competent is planted deep in the law of evolution, and the Consumers' League believes that this instinct can be and must be utilized in solving the social problem. Strong as may be the cry, "Does it pay?" there is coming a stronger cry, "Is it right?" even at the heart of the most commercial center of this commercial age.

These assumptions of the Consumers' League are not put forth by a band of sentimentalists. You may not dispose of them by the unwise sneer at "woman's tears," of "feminine emotion." The president of the national organization is John Graham Brooks of Harvard University, whose knowledge of economic subjects is a matter of national recognition, and Chicago is glad with each annual return to his work in connection with the Chicago University, to recognize his leadership; and the general secretary of the organization is Mrs. Florence Kelley of Chicago, who, unfortunately, knew too much about factory lives and factory laws and was too efficient a servant of the public to be permitted to remain in her position as State Factory Inspector in Illinois, because, forsooth, her place must needs be given to a politician who would not be so absorbed in executing the industrial law concerning women and children, but that he would have considerable time left to "make votes." In Mr. Brooks' little pamphlet, entitled "The Consumers' League," there is an extensive array of opinions of the experts concerning this matter, the judgment of students, the verdict of the men of science. In this pamphlet you will read the opinions of President Hadley of Yale, who says:

> "As years go on, I am more and more impressed with the idea that economic reform is likely to come through the agency of the consumer rather than from any other source."

And Professor Gide of France, who says:

> "We are upon the threshold of a new epoch—the moral education of the consumer. The nineteenth century has been the century of the producers; let us hope the twentieth will be the century of the consumers."

Professor Seligman of Columbia University says:

> "I certainly think that the principle underlying the Consumers' League is susceptible of a great development, in that it is calculated to bring home to each of us the sense of our partial responsibility for the continuance of social conditions of which we do not approve."

Says Professor Ely of the Wisconsin University:

> "The morals of spending money may be said to have reached as much precision, as far as principles are concerned, as most of the common issues between right and wrong."

Mrs. C. R. Lowell, whose great work in this direction in and for the state of New York, is well known, says:

> "The rage of the purchasing public for 'cheap goods' is the awful power which crushes the life out of the working people and it is strange that men and women who would shrink with horror from buying stolen goods will congratulate themselves on buying cheap goods, one necessary element of whose cheapness is that part of the working time of other men and women, and even of children, has practically been stolen."

The English government has recognized its moral obligation in this direction and refuses to buy the product of the sweatshops to meet the wants of its military and civil service. The Canadian and Australian governments have followed the example of the parent government.

It is not my purpose to speak at length of the methods of the League in this sermon. They are of the simplest kind. It is an attempt to arouse cooperative work on the part of the purchasers, who will say in every way they can, "We will not buy goods made under conditions that are unwholesome to body and mind, and will not patronize the stores where the obvious laws of humanity are disregarded in connection with the employes." In short, the League has issued an authoritative "white label," which, under contract, the manufacturers are permitted to attach to such goods as are made under the provisions of the factory laws: Goods manufactured on the premises and not in homes; where no children under sixteen are employed; where no person in the factory is compelled to work more than ten hours in one day or sixty hours in one week, and where reasonable sanitary conditions are observed. Parallel with this "white label" on the goods, the League proposes to issue, from time to time, a "white list" of shopping houses. The "fair house" under the New York regulation is one in which the hours are from eight to six, with three-

quarters of an hour for lunch; with reasonable vacation provisions; where suitable retiring rooms are provided; where no children under fourteen years of age are employed and where the ordinary humanities are not violated in the treatment of employes.

Let it be understood that this movement from the start is a practical one, although it has received recognition and indorsement in the economic departments of the great universities of the land, college professors and graduates are much interested in it, yet from its inception it has been practical and is to-day at work in Boston, New York and Philadelphia, and beginning to work in Chicago. The New York organization has published a "white list" of forty retail houses on a small card that will fit a lady's purse. In Chicago the question sent out last year to the heads of five hundred mercantile houses and factories, received only twenty-six answers, but these represented 9,700 employes, 4,750 of which were women, six hundred children. The League in Chicago has nearly a thousand members, while in the eastern cities they reach many thousands.

In conclusion I would urge the two strategic points in this campaign which seeks to capture the consciences of the consumers and which ventures to cut across lots and secure justice without an appeal to the clumsy methods of legislation or without stopping to count the cost or prove the loss. It is an attempt to persuade men and women that, money or no money, the right must obtain, and that it is possible to buy goods so cheap as to bring damnation and ruination to the individual, to the home and to the state.

What are we to do about it?

First, I say, move upon the men, although Mrs. Henrotin, the president of the Illinois Consumers' League, said, at the annual meeting the other day that "the women belonged to the money-spending sex; they were the shopping class of the world," and that they must lead in this reform; it still remains true that probably in this direction men are the greatest sinners, as men and boys are the great consumers of the product of the blackest industry in modern life. Would you find the greatest industrial slavery, the most pathetic dependency, the most horrible drudgery, the fewest amenities of life, go to the modern sweatshop. You need not think of the sweatshop of London or New York, but go to the sweatshop of Chicago, just in, around and beyond Halsted street. And the great output of the sweatshops is men's and boys' clothing. Upon the weary fingers of these overworked men and women in districts where consumption is known as "the tailors' disease," the great bulk of the clothing worn by men to-day has been made. It is not a question of expensive clothing versus cheap clothing. The most righteous clothing men wear is that worn by the hod-carrier and the mechanic—the overalls and the hickory shirts—which are mill made, while your tailor suits, your broadcloth and your swallow-tails are sent out to homes where the tailor seldom follows and where you would never go.

Mrs. Kelley, in her article on the "Aims and Principles of the Consumers' League," published in the November number of the "American Journal of Sociology," the latest article on this subject, tells of how, by mere accident, she came upon a gentleman's high-priced overcoat, for which the consumer would pay from sixty to seventy-five dollars, made for a leading merchant tailor of Helena, Mont., in a sweatshop on the West Side of this city, where there was at that very time a case of smallpox; and had this accidental discovery not been made the coat would have been on its way within twenty-four hours, carrying the deadly germs, spreading the terrible epidemic of 1894 all the way from Chicago to Montana.

The annual meeting of the Consumers' League was held last Tuesday. The meeting was attended by perhaps sixty or seventy women, two ministers and one man. A few days after that I addressed on this subject an Evanston audience consisting of between three and four hundred women, and never a man. It is the old excuse, "men are too busy attending to business" to even attempt to adjust the methods of business, or even give a thought as to the making of their own coats, and my reply is the old one: These men will have to take time to die some day and that there is time enough in this world to attend to the great interests of the world. I do not believe for one moment that with their manly brains, their developed consciences, the business men of Chicago are so preoccupied by business that they have no time left to study its problems, nay, more, to act upon their study and to lead in their reform. At least they have time to buy their own clothes, and through the agitations and revelations of the Consumers' League it is possible for a man in Chicago to-day to clothe himself righteously so far as the conditions of the manufacture are concerned, whether he pays for his suit fifteen dollars or seventy-five dollars; for at least three order tailors were reported as manufacturing their goods in their own shops under shop conditions, and there are several large factories in Chicago where ready-made clothing is manufactured in-doors under the humane conditions of modern manufacture and with the help of steam, electricity, good light and good ventilation.

"Oh, yes, we have union goods upstairs, but we do not sell many of them. Men seldom ask for them, for they come a little higher—ten per cent. or so. The other day I accidentally happened to speak to a customer of them and showed them, and the man replied, with a sickly smile, 'I wish you had not spoken of them, for now I shall have to buy them, because I am a secretary of a labor union and I dare not violate our regulations by refusing to buy these goods, but I would like to save the couple of dollars extra cost.'"

Is this man a typical Chicago business man? Does he represent the ethics of the men in this congregation? I will not believe it; no, not for one moment. I believe the men in this congregation have consciences sufficiently developed to ask, "How were these clothes made?" before they ask, "How much do they cost?" and so I appeal to the men in this audience to take their share of the burden in this propaganda, to help their wives, daughters and mothers in this righteous attempt to solve some fragment of the great unsolved social problem, the solution of which runs parallel with all the prosperity, power and success that you or I care anything about.

The second strategic point I have in mind is the one of which I spoke a year ago, and one concerning which there is not need of many words.

The Christmas season is upon us. Do we hear behind the flutter of the angel wings of which we sing the groans of the overworked saleswomen and salesmen; behind the Madonna face and the joy of the Christ child do we see the wan face of the shop girl and the lagging, weary step of the errand boy, who away into the night carries his burden of presents into your home to make merry your children? Far be it from me to discount the sweet altruism of this blessed season, but it is time that someone should call attention to some of the horrible facts connected with the economic side of Christmas. I do not care to speak of the things that are bought that add nothing to the permanent joy of life, that scarcely contribute to the buoyancy of spirit, gifts bought in the competitive rather than in the benignant spirit; but it is for me this morning to echo the demand of the Consumers' League that you women should begin your shopping early; that you should go in the forenoon; that you should go with well classified lists; that you should not demand the delivery that same night; that you should refuse to accept your goods when offered to you

late in the night at the cost of the exhaustion of the messenger that delivers them. In other words, let the morals of the man Christ-Jesus obtain at the festival of the babe of Nazareth. Alas, for the Christian heart of the woman that justifies this comment from an English trade paper, quoted by Professor Brooks in the pamphlet alluded to:

"As the majority of women take on the average just about ten times as long as is necessary to make their small purchases, the draper's assistant's work is never done. That is the secret of the whole trouble. . . . . Women are 'nothing better than cruel and cowardly snobs in a draper's shop.' Women do their shopping wholly regardless of the welfare of assistants. They fiddle-faddle over trifling purchases; they ask for things they never intend buying; they worry with senseless quibbles the patient girl trying to serve them, and on the slightest provocation they will make complaints which are certain to get her into trouble. It is almost entirely because of the existence of female shoppers of this class that assistants are run off their legs, kept at work unreasonable hours, and prevented from having needful rest at meal times."

Let no one go home with gloom in the heart over this sermon. Grim as are the facts of trade and manufacture, dark as are the shadows that hang over the sweatshop home, there is light streaming down from above. This is a shaft of light from above that strikes us in the Consumers' League. In its prophetic fullness it is a sign of the times, a glorious hint of what is soon to become.

Thus I pass from the economic study to the spiritual joys of Christmas, and the fact that we are thinking of these things to-day and that we will take them to heart more or less in the month before us, is the fact that will give to us, four weeks from to-day, a Christmas festival less stunted by selfishness, less shadowed by suffering, less marred by selfish complacency, better attuned to the music of the angels, in whose song we will join, singing together, with all the world, high and low, rich and poor,

"Glory to God in the highest, peace on earth, good-will to men."

The True Liberalism.

Apropos of a letter full of good sense, written to "Progrés religieux" by Pastor Roehrich, the "Tribune de Genève" indulges in the following reflections, to which we cordially subscribe:

We hope to see gradually arise the conception of a protestant spirit, freed from all sectarian prejudice, knowing how to rise above the petty divisions of the church, to attain a view of that intellectualism which was the origin of the reformation in the sixteenth century, and which with our neighbors at this moment unites all the forces of liberal France, struggling for the triumph of justice, truth and liberty.

Let us strive more and more to realize a protestant union, not by the uniformity which the Catholic church aims at, but through the federation of the different branches born of the reformation.

Applying this federative idea to our national church, we should wish her to consider from this time the idea more or less remote of a possible, and perhaps compulsory, separation from the state in order to become the living bond, the confederation of all the groups of protestantism, preserving their individuality, their own life, in all questions which seem to them indispensable, but maintaining their solidarity in the common domain of charity, education and great national traditions. Here, seems to us, the end to attain which patriotism, and the great memories of our history point out to us in advance.

LE SIGNAL DE GENEVE.

If any man say, I love God, and love not his brother, he is a liar.

For if any man love not his brother whom he hath seen, how can he love God whom he hath not seen? JOHN.

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

VII.

ENOCH.

MEMORY TEXT:

Peace and rectitude will become associates in all the days of the world.—xi:2.

There is in the New Testament a very insignificant little book called the Epistle of Jude, the fourteenth verse of which runs thus:

"And to these, also, Enoch, the seventh from Adam, prophesied, saying, Behold the Lord came with ten thousand of his holy ones to execute judgment upon all and to convict all the ungodly of all their works of ungodliness, which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him."

This is obviously a quotation and is attributed to Enoch, "the seventh from Adam."

For sixteen hundred years there was occasionally found, running through Jewish history and the literature of the early Christian fathers, an obscure allusion to or quotation from Enoch. The common supposition of the Christian fathers at that time was that an unwritten revelation had come down from the veritable Enoch, of whom the book of Genesis says: "He was not, for God took him." This is the text on which hangs a great theology. Enoch was reported not to have died, but simply to have ceased to be, "for God took him."

Enoch was in the older Jewish thought what Merlin was to the old Celtic world. He walked through the imagination of the early Jewish people a weird prophet bard, a unique connection between God and man. The Enoch of the old Hebrew fable, the Enoch of the older prophets' rhetoric, the Enoch of the New Testament and the early fathers' allusions, seemed to be very definite, yet I think not much was known to account for him until the latter part of the eighteenth century, when an English traveler by the name of Bruce came upon three Ethiopic versions of a book called Enoch, and there, pat and clear, was the exact quotation found in Jude. A copy of one of these versions found its way to the British Museum. This was made the basis of a translation published in 1832, and it was not until that time that the book was brought to the notice of English scholars. There is now a very available and apparently good edition, edited by George Shodde, a professor in Capital University, Columbus, Ohio. The text runs through about a hundred and twenty-five pages. It is divided by some hand later than the writer's into one hundred and five chapters. The conclusion of the scholars is that this book, like the Sibylline oracles, is a literature rather than one work. Evidently Enoch, like Sibyl, was a name to conjure by.

The nature of the matter is of a kind which seems at first like sheerest nonsense, wildest extravagance, and you cannot enjoy it until you give yourself up to the most uncontrolled fancy. The whole series of this book belongs to that literature of which we found the first example last year in the book of Ezekiel, and next in the book of Zechariah, where the author tried to write both history and philosophy and forecast the destiny of the people. We next came down upon the very clear, solid and beautiful illustration of the same principle in the book of Daniel. It all culminates, rich and abundant, in Enoch. It is

tamed down and adapted to Christian purposes in the book of Revelation.

The key of the polemic situation, as it stood fifty years ago, the old Christian battleground as to the nature, character and essence of the Lord Jesus Christ, the Messianic controversy as to whether he was predicted by the prophets, the whole realm of Christian polemics concerning the Messiah and the mystic range of Jesus in the world is made plain and easy by the book of Enoch. Much of the trinitarian philosophy of Jesus is explained and intelligible when you understand what was meant in this book. This is about the situation: This book of Enoch runs through perhaps a hundred years. But it is a Jewish and not a Christian work, written in Jerusalem and not in Alexandria, during the Maccabean period, perhaps within fifty or sixty years of the time of Jesus. That it precedes Jesus and the Roman domination is very apparent. There are no allusions that can be twisted in the direction of Roman hopes or theories, or a contemporary knowledge of Jesus of Nazareth. And still it is full of the Messiah. This means that during and immediately following the Maccabean strike for liberty there sprang up again that ever-smouldering, ever-growing hope that Jehovah would yet vindicate himself. The Jewish world was wild at this time with Messianic hopes and dreams. It was drunken with the poetry of a new dispensation. Every expectant mother in Jerusalem hoped to be mother of the Messiah, and it was in the midst of this age-long expectation of the Jewish people that Jesus was born.

Now, all of these Messiah hopes hung around the migical name of the old patriarch who "did not die" but ceased to be, "for God took him." The idea that he was coming again ran through all the literature of the time. When John the Baptist came the faithful and simple-minded said, "It is Elijah." Perhaps John himself thought so, too. These men were not held in by our severe sense of natural law and order.

This is a thoroughly ethical book all the way through, and it is interesting because in it we seem to get at the roots of Milton and that vision of the future which has plenty of room for the damned as well as the redeemed. It is full of angelology. Michael Raphael, Gabriel, Fanuel and other angels like them were household names beside Hebrew firesides. The children will be interested in knowing that in the old Hebrew thought Michael stood for worship, Raphael ministered to the sick and suffering, Gabriel was the merciful, the benevolent one, who helped the oppressed, and that Fanuel, highest of all, ministered to broken spirits. The book of Enoch, looked at as a literary production, is easily handled and will lend itself readily to mother work, to Sunday-school studies, if we stay with it long enough.

There was a storm blowing and the steamship rolled a little.

"Captain," said the nervous colonial bishop, who was returning homeward after the jubilee, "Captain, do you think we are in any danger?"

The captain looked grave.

"The way the men are swearing in the engine-room is something shocking; do they know their peril?" whispered the bishop.

"I can assure your lordship," said the captain, "that the men wouldn't as much as whisper an oath if there were any danger."

The sea grew rougher. Half an hour later the bishop might have been seen listening to the men's voices over the gangway.

"Thank heaven," he murmured, "they are at it still." —*Exchange.*

The Study Table.

Olive Schreiner, Olga Nethersole and three other women make five out of the twelve contributors to the current number of the "Cosmopolitan." "The Paris World's Fair" and "Great Engineering Projects," with maps, are among its articles.

Appleton's "Holiday Bulletin" is before us in bright colors. Many of the books advertised are misrepresented by the word "Holiday," for they represent the workday interests and the all-the-year-round culture; among these might be mentioned the McMaster's "History of the People of the United States," Sartain's "Reminiscences of a Very Old Man," David A. Wells' "Principles of Taxation," David Starr Jordan's "Imperial Democracy," "The Races of Europe," by William Z. Ripley, Hillega's book on "Oom Paul's People," besides a host in lighter vein.

Plain, sober, unillustrated, but always respectable and ofttimes impressive, still leader in progressive thought, the "Atlantic Monthly" keeps steadily on its way. Hamilton Mabie's study of "Poe's Place in American Literature," Jacob Riis' "Reform by Humane Touch," and particularly Henry D. Lloyd's article on "New Zealand, Newest England," are the articles that most attract us, although here are studies of "The Briton and the Boer," and "The Artistic Side of Chicago," by Ella W. Peattie, which ought to command a hearing.

If one wants to read by pictures let him not miss the "Scientific American." The Paris Exposition begins to illuminate its pages. The pictures of the hunters killing the eggs of the gypsy moth on a large elm tree in Malden, Mass., is of artistic as well as scientific interest. Massachusetts has already spent $1,555,000 in fighting this gypsy moth, the parent of which escaped from a professor's study twelve years ago. The gypsy moth is a good subject for a sermon after the account of it is studied in the "Scientific American" and the supplement thereto for November 25, 1899.

The prospectus of "The Child World in Picture and Story" is before us. It is announced as a "paper for the kindergarten, the primary school, Sunday-school and home." It is our old friend "Nature Studies," by Allen W. Gould, put into the working clothes of a child's weekly. Mr. Gould's skill in this direction is known to many of our readers, and the ever-growing field is recognized by the competent everywhere. The paper is issued from 175 Dearborn street, Chicago. The subscription price is $1.50 a year, or in clubs of twelve, $1.00; single issues, 40 cents per dozen.

Edward Everett Hale, in his study, with his hat on and with his hat off, reading, lounging on the sand, in the garden, and, heaven save the mark, Edward Everett Hale teaching a little boy to plow (the only one in the whole line of twelve pictures in which the author of "The Man Without a Country" is posing out of his element), are pictures seen in the "Lend-a-Hand Calendar for 1900," with autograph texts thrown in. To those who like the man and know his work this will be one of the popular calendars of the year. Further particulars concerning the calendar will be found in our advertising pages.

It would seem that the "Ladies' Home Journal" had already all the attractions it could carry, certainly enough to prove that the management is not only enterprising, but skillful and lavish in its expenses. But an unexpected new thing appears in its December

number, it being the first of a series of papers by Molly Donnahue, a neighbor of "Dooley." She is the "queen of Archie Road." We welcome Miss Molly and are sure that we shall be very anxious to cultivate her acquaintance. She will give Peter Dunne a wider range than that which the famous saloonkeeper, Mr. Dooley, has afforded him. After a while we may hope that this journal, edited by a man, may be able to shed the rather effeminate first word of the title and then the "Ladies' Home Journal," from which one shrinks, will become the "Home Journal," which one will eagerly seek.

The writer of this note has more than once uttered his notes of warning against the seductions of the monthlies; not the bad ones but the good ones. They are so attractive that the most methodical is apt to fall in their presence. The writer himself is a case in point. What can one do with Scribner's Christmas number in hand but go through it and go back to it, lay it aside and finally surrender and read it, advertisements and all? What is more attractive reading than page after page of skilfully illuminated advertisements of new books? Bliss Perry has the initial story, which carries Sheldon's "Miracle at Markham" into a pathetic tragedy. Let other deacons read thoughtfully "The Perplexities of 'Gene Holbrook" and ask themselves whether the time has not come for the burning of other churches to "the glory of God" and "the salvation of man," So persistently are we looking toward the North Pole that it is well to read two articles in this number on "Antarctic Explorations" and realize the fascinations of the ice fields at the other end of the world. Charming as is the text, the illustrations in this number are still more so; Gibson's "Seven Ages of American Women" tell a notable story without a text. This is art passing out of the decorative into the interpretative and the creative.

Gothic Architecture.*

Charles Herbert Moore has long been recognized as an authority on Gothic architecture. In the first edition of the present work, issued ten years ago, he took new grounds in defining the Gothic, which further investigation has only substantiated, and this volume, with additional matter and new illustrations, is his definitive contribution to the subject.

Mr. Moore takes what seems an extravagant position, that Gothic architecture in its distinguishing forms was never practiced outside of France. But this depends upon definition. It has been customary to call Gothic those structures that exhibit the pointed arch as distinguished from the round arch of the Romanesque. But Mr. Moore simply uses the general term "pointed architecture" to describe what has been classed as Gothic and restricts the term Gothic to define an architecture that involves a specific structural principle, the systematic application of which constitutes a new style. Gothic architecture differs from Romanesque far more fundamentally than in its use of the pointed arch. The difference lies in structural principle, the Romanesque being a system of inert stability, with weight overcome by walls, the Gothic a system of balanced thrusts, its strength residing in a finely organized framework. In the one case stability is gained by weight and support, in the other by the adjustment of opposing parts whose thrusts neutralize each other and secure perfect equilibrium. At a glance it is seen that a Gothic building is not composed of walls and a roof, but of vaulting sustained by buttresses and piers. So distinctive is the principle of the Gothic that a building may have many Romanesque features, round arches and the corresponding ornamentation, and still be essentially Gothic, while other structures with pointed arches and in the general Gothic style may be essentially non-Gothic. It remained for Mr. Moore to discover the structural distinction and clear up many points of confusion.

The earliest signs of the new ideas, coincident it appears with the use of ribbed vaulting and a functional grouping of supports, are found in churches in Northern Italy built early in the eleventh century. Certain Romanesque architects, employing the flying buttress as a functional member, introduced an active instead of their own inert principle and thenceforth for two hundred years the development of the Gothic was secure. A perfected Gothic building comprises the following features: A plan consisting of a nave and transept with side aisles; vaults constructed upon transverse, diagonal and longitudinal ribs; ribs sustained by piers and slender shafts; buttresses rising from the outer abutments and springing over the aisle roofs. Such structure, being developed from within outward, every feature being a functional member of a group, may be likened to a living organism and does appear, indeed, to be vital and sensitive.

It was not, however, in structural invention alone that the Gothic builders showed their genius. Wonderful as the Gothic is as structure, it is more wonderful as art. A fine sense of proportion is shown at every stage and the work was enriched by color and sculpture. The Gothic was the work, in short, of a superior race, equal in artistic sense to the Greek; surpassing the Greek, indeed, in fertility of imagination and in courage of innovation. The eleventh and twelfth centuries witnessed the fusion, out of Northern and Southern peoples, of the French race, and the development in this race of special artistic genius, due to the right balancing of political, religious and social influences.

The Gothic, furthermore, was the result of an unparalleled impulse that had its source not merely in the genius of the French people, but also in the social improvements of the eleventh century. The Gothic builders were freemen. Forms of political and social slavery existed, but industrially they were free. Scope was offered to invention and creation, and the mind blossomed and came to such fruitage as freedom alone can secure.

Of the subsidiary arts, sculpture reached the highest culture. A remarkable school of sculpture was developed in France in the twelfth century, one hundred years before the awakening in Italy. The Gothic sculptors were the first to seek expression in the human figures, not mere perfection of bodily form, the first to indicate by face or gesture that the personages represented felt or thought. In their foliate ornamentation they showed appreciation of nature and in their fauna a true sense of fitness. It is noteworthy that for flora they chose the leafage of spring, symbols of their own living energy, and only after decline of the style set in was the autumn foliage employed. The Gothic buildings were the art schools of the Middle Ages—the best art schools the world has known. They were schools of practice, where the novice learned by taking part in the actual construction and adornment.

The edifice that embodied the Gothic spirit was the Cathedral. Not from the monasteries did the potent ideas and influences come, but from the people. Free in their enterprise, wide in their experience of life, the people demanded of themselves the highest exercise of the creative imagination. The Cathedrals then built represent the people's interest, their communal life, their aims and destiny. I heartily agree with Mr. Moore that the pure French Gothic of the twelfth century is the "most splendid architectural product that human genius and skill have thus far wrought in the world." It is well that the modern world approaches these structures with humility of spirit, inquiring concerning the social conditions that made them possible.

OSCAR LOVELL TRIGGS.

*"Development and Character of Gothic Architecture." By Charles Herbert Moore. Second Edition. Macmillan, N. Y.

Six New Books.

"The Word and Its Inspiration." By Rev. E. D. Rendell (published by Connecticut New Church Association) was originally published in 1850, and is a bright and suggestive attempt to interpret the first Chapters of Genesis as to their literal sense and their spiritual teaching by the science of correspondence as revealed by Swedenborg.

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[1]This is a choice little volume. These sermons are as bright and breezy morally, as true to the highest religious ideals, as tender and touching in their personal pleas and applications, as though the gifted author had lived long years and all of them been exclusively devoted to the Christian ministry. The author was clearly one who was "broad-minded without laxity, tolerant without indifference, free without irreverence."

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[2]The aim of this book is to give "a few plain truths as to the utter prostitution of the civil authorities to the power of the criminal classes in Chicago, and as to the filthiness of these classes." It is needless to say the author makes his case. He devotes one chapter to "The Police Force," another to "All Night Saloons," a third to the "Re-election of Mayor Harrison," and another to the "Common Council." The author writes soberly and intelligently, and his terrible array of facts, though by no means all, for Chicago has its great and noble side, ought to be studied and acted on by every citizen. Read the book.

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[3]I wish every adherent to the Christian religion might read this book. It has been called one of the spiritual and devotional masterpieces of English-Jewish literature in its present form. The work is small, but large enough to be a satisfactory treatise on the "Philosophy of Judaism, Its Doctrines in Regard to God, the World, the Mission of Mankind and of Israel." Written in the form of letters it relieves the style of dullness or obscurity. It is a valuable contribution to that faith in which the world is becoming more and more interested, Judaism.

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[4]One finds not much that is original and strong in these sermons. They even seem shallow and cheap in places, showing that they are as the author declares sermons of a day, i. e., "dictated to a stenographer on the day of delivery," during a revival season. So when one sits down calmly for real religious food, he finds not very much in "John and His Friends." But the earnest spirit is in them, and a vast number of stories, incidents, illustrations and exhortations. The author ought to publish less and think more over what he does publish, especially in his sermonic efforts.

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[5]However much one may dissent from Mr. Müller's underlying philosophy and theology in reference to trust, prayer, dependence only on God for material help in Christian work; however much one may believe that his work was mainly assisted by his novel and shrewd position, which advertised it beyond almost any other institution, however much we may protest against his narrow and extreme and false conclusions as to what all ought to do—nevertheless, here is a marvelous man, with a marvelous record; a genius and a saint, a tireless, sensible worker; a good manager, whose record of himself is more fascinating than fiction, and whose life is in many ways an inspiration, as it was a benediction, above that of so many of his fellows. His story is told in a simple and bright way, and the introduction and prefatory letter and Dr. Miller's closing chaper all add much of interest to the book.

JOHN FAVILLE.

1. "In Terms of Life." Sermons and talks to college students by W. W. Thoburn, late professor of Economics in Leland Stanford University.
2. "Chicago Satan's Sanctum." By L. O. Curon. Published by C D Phillips & Co, Chicago.
3. "The Nineteen Letters of Ben Uziel." Philosophic and devotional essays on the principles of Judaism. Translated into English from the original German of Samson Raphael Hirsch by Rev. Dr. Bernard Drachmann. 12mo, cloth, 222 pages. Price, $1.00. New York and London: Funk & Wagnalls Company.
4. "John and His Friends." A series of Revival Sermons by Louis Albert Banks, D.D., pastor First M. E. Church, Cleveland, Ohio. cloth, 12mo, 347 pages, gilt top. Price, $1.50. New York and London: Funk & Wagnalls Company.
5. "The Life of Trust," being a narrative of the Lord's dealings with George Müller, written by himself. Introduction and concluding chapter by J. R. Miller, D.D.

"Old South Leaflets."*

*"Old South Leaflets," 1-100. Four volumes, bound in cloth; published by the directors of the Old South Meeting House, Boston.

We have often called attention to the unique and interesting work carried on in Boston since the Old South Meeting House some years ago was saved as an historical landmark and dedicated to the historical education of the children of Boston, forming at once a unique museum, a venerable landmark and a live people's college. The story of this rejuvenation of the old building is inseparably connected with the names of Mrs. Hemmenway (now of blessed memory), John Fiske and Edwin D. Mead. These hundred leaflets, issued in connection with the various class and lecture work, running through successive years, now gathered into four attractive volumes, contain a mass of information and original authority concerning the history of America that we know not where else to look for the same amount in the same space and at the same cost. These four volumes only need the necessary indices and continuous paging to make a work of reference of inestimable value.

Wanting these, the bound books will fall far short of the circulation and service they are fitted for. The series begins with the Constitution of the United States and ends with Robert Browne's tract, "Reformation Without Tarrying for Any," published in 1582, one of the documents which gave early form to the Puritan movement. To glance over the titles of the intervening leaflets is of itself a review in American history. The great state documents of Washington, Franklin and Lincoln are here. The story of the great voyagers and early discoverers is here told from original documents. The quaint things from the pen of the old Round Heads and the early Pilgrims are found here, as well as the kindling words of John Brown, and, in these days, the too much forgotten Declaration of Independence.

Where is the young student of history who, with the consent of the management, will adequately edit and prepare an edition of these leaflets with the necessary introductions and indices? We put these volumes on our shelves reluctantly for want of such helps, but we prize the volumes highly as they are, because they represent the true method for making patriots. Patriots made in this way can be trusted.

Brief Mention.

Talks About Authors and Their Work.—By Ella Reese Ware, published by A. Flanagan of Chicago, is a book that will be especially welcome to mothers who wish to give their children a taste of the good things in store for them later on in a literary way. Young people and those not so young will enjoy this interesting little volume. It is written in a simple, entertaining manner, and is finely illustrated.

My Young Man.—By Louis Albert Banks, recently published by Funk & Wagnalls, is a book every young man and older will do well to read. The contents were first given in the form of addresses before the young men of Cleveland, Ohio, in the Young Men's Christian Association Hall of that city. The book is rich in suggestion and advice, and full of illustrative incidents.

L. T. F.

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The Field.

"The World is my Country; to do good is my Religion."

A Lover's Plea.

Leave thou thyself but half revealed to me,
The sleep of thy sweet nature let me wake
Little by little as the days go on,
And one by one thy charms upon me break.

The dusky shadows in thy eyes enfold
Such subtle secrets, I would slowly read,
Thy soul's too wondrous wealth hoard thou, until
Its utmost affluence I demand in need.

I do not seek to know thee fully now,
I wait expectant for the sweet surprise
Which yet will stir and thrill me, as I gaze
Into the depths of thy mysterious eyes.

—HATTIE TYNG GRISWOLD.

Paris.—The Library School of the State University of Illinois is to have an exhibit at Paris in 1900. The Anti-Vivisection Society of America is also to have an exhibit and Miss Maud Fairchild, of All Souls Church, Chicago, is to have charge of the same. Miss Amalie Hofer, editor of the "Kindergarten Magazine," one of the directors of the Gertrude House and vice-president of the Tower Hill Summer School, sails next week. She will devote herself to the kindergarten interests at the Paris Exposition.

La Junta, Colo.—George H. Taylor is at the head of an Ethical Culture Society in this place. A recent number of the Rocky Fort Enterprise contains a strong address by this gentleman on "Expansion and Civilization" in which he ventures the prediction that "a hundred years or less from now there will be a record of sadly commingled outrage, injustice and humanitarianism in the Philippines. The first will have been perpetrated under the forms of law as administered by venial and selfish Americans, the second will have been exercised by the individuals of conscience whose moral sense will compel them to recognize right and wrong is something more than a matter of national boundaries."

Personal.—Dr. Selim H. Peabody, one of the early Regents of the University of Illinois, and the Director of the Liberal Arts Department of the Columbian Exposition, has been appointed editor and statistician for the American Commission of the Paris Exposition. He sails for Paris in February. . . . George W. Cooke, the skilfull editor and interpreter of Emerson, George Eliot and Browning, has given up his pulpit work in Dublin, N. H., and taken up his residence at Wakefield Park, Wakefield, Mass., where he will devote himself to literary work for which he has proven himself qualified in an eminent degree. He will devote himself for the next few months to bringing out the centennial study of Unitarianism under the auspices of the American Unitarian Association. No better man could have been selected for the task, for Mr. Cooke, while Unitarian in theology and loyal to the inspirations of the Unitarian movement of thought, has a mind too large and a reading too wide to try to crowd the Unitarian message into the limits of a Unitarian denomination or to put a sectarian accent upon what is only a partial and inadequate expression of a world movement.

Books Received.

The Macmillan Company, publishers, 66 Fifth avenue New York:

"Encyclopædia Biblica," a critical dictionary of the Bible. Rev. T. K. Cheyne, M. A., D. D., and J. Sutherland Black, M. A., LL.D., editors. Vol. I, A to D. $5.00.

"New Testament Handbooks," edited by Shailer Mathews, A. M., professor of New Testament History and Interpretation in the University of Chicago.

"A History of Textual Criticism of the New Testament," by Marvin R. Vincent, D. D., Union Theological Seminary, New York. 75 cents.

"A History of the New Testament Times in Palestine, 175 B. C.—70 A. D.," by Shailer Mathews, A. M. 75 cents.

"Fundamental Ideas of Christianity," by John Caird, D. D., L.L.D. With a memoir by Edward Caird. 2 vols.

"The Journal of Theological Studies." Vol. 1, No. 1, October, 1899. Macmillan & Co., London. 3s 10d per annum.

"The United Kingdom; A Political History," by Goldwin Smith, D. C. L., 2 vols. $4.00.

"Among English Hedgerows," by Clifton Johnson, with an introduction by Hamilton W. Mabie. Illustrated. $2.25.

"Nature Pictures by American Poets," selected and edited by Annie Russell Marvle. $1.25.

"Wild Eden," a volume of poems by George Edward Woodberry. $1.25.

"Boy Life On the Prairie," by Hamlin Garland. Illustrated by E. W. Deming. $1.50.

"Via Crucis," a novel by Francis Marion Crawford. Illustrated. $1.50.

"They That Walk In Darkness; Ghetto Tragedies," by I. Zangwill. $1.50.

G. P. Putnam's Sons, publishers, 27 and 29 West Twenty-third street, New York:

"Life Beyond Death," by Minot Judson Savage, D. D. $1.50.

"With Wider View; a Search for Truth," collected and edited by John Monroe Dana.

"Little Journeys to the Homes of Eminent Painters, Michael Angelo," by Elbert Hubbard.

"Historic Towns of the Middle States," edited by Lyman E. Powell. Illustrated. American Historic Town Series.

"Liberty in the Nineteenth Century," by Frederic May Holland.

"Sleepy Time Stories," by Maud Ballington Booth, with an introduction by Chauncey Depew. Illustrated.

"Suggestions for Household Libraries." 25 cents.

Dodd, Mead & Company, New York:

"Texts Explained; or, Helps to Understand the New Testament," by F. W. Farrar, D. D., F. R. S. $1.50.

"The New Evangelism and Other Addresses," by Henry Drummond. $1.50.

"The Loom of Destiny," Arthur J. Stringer, $1.25.

Small, Maynard & Co., 6 Beacon street, Boston:

"The Beacon Biographies—Frederick Douglass," by Charles W. Chesnutt. 75 cents.

The Beacon Biographies, "Aaron Burr," by Henry Childs Merwin, 75 cents.

George W. Jacobs & Co., 103-105 South Fifteenth street, Philadelphia:

"Stephen the Black," by Caroline H. Pemberton. $1.00.

"Black Rock, a Tale of the Selkirks," by Ralph Connor, with an introduction by Prof. George Adam Smith. Fleming H. Revell Company, $1.25.

Semi-Annual Financial Statement of the Liberal Congress of Religion.

From June 1, 1899, to December 1, 1899 (Sixth Year).

RECEIPTS.

Amount in bank, June 1, 1899		$ 17.29
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W. S. Heinemann, Chicago	$ 25.00	
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Rev. J. H. Crooker, Ann Arbor, Mich.	2.00	$205.00
		$787.29
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		$4.50
		$209.50
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Woman's Society, Isaiah Temple, Chicago	$ 10.00	
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All Souls Church, Chicago	200.00	
The Temple, Cleveland, O.	25.00	
Temple Beth El, Detroit, Mich.	10.00	
		261.01
Sale Omaha Congress Reports		1.70
Total receipts		$1,054.50

EXPENSES.

Postage		$ 15.05
Printing		8.50
Clerk's salary (from April 1 to September 1, 1899)		333.35
Telegrams		2.89
On Unity fund of $1,200 pledged at Omaha Congress (from February 15 to July 15, 1899)		500.00
Scales		2.00
Postal cards		1.26
Express		.25
Expenses of Local Centers:		
Rev. John Faville, Peoria, Ill.	$ 6.00	
Mrs. J. W. Greenleaf, Hillside, Wis.	4.05	
Alvin Joiner, Polo, Ill.	5.00	
Rev. Leo Franklin, Detroit, Mich.	10.00	
Rev. G. R. Pike, Chicago	5.00	
		30.05
Total expenses		$ 893.35
Balance on hand		$161.15

LEO. FOX, Treasurer.

Peoria, Ill.—On Sunday evenings in December Rev. John Faville of the First Congregational Church will preach on the following topics:

December 3, "The Bible as a Fact;" December 17, "The Bible as a Revelation;" December 24, "The Bible as an Authority;" December 31, "The Bible as a Book of Life."

Grand Rapids, Mich.—Rev. Leslie W. Sprague of All Souls Church reports the society as active and flourishing. Professor Zueblin gave the fifth lecture in his course on "Municipal Education" on November 28. The Sundays in December his sermon topics are:

Sunday, 10—"The Religious Changes of the Nineteenth Century."

Sunday, 17—"The Moral Changes of the Nineteenth Century."

Sunday, 24—"Is Christmas any nearer than a Century ago?" Members received into the church.

Sunday, 31—"The Inheritance of the Twentieth Century."

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"I often read of ladies who work hard trying to earn enough to keep body and soul together, and for their benefit I will relate how easily one can get along in the world if they only know how. There is a big firm in Pittsburg that manufactures flavoring powders. I had tried them myself, and knew they were splendid, so sent for samples and tried selling them. I found it so pleasant and easy that I kept right at it and never make less than $3 a day and often clear more than $5. The powders go twice as far as the liquid extracts sold in stores and are much stronger. I sell from one to eight different flavors in each house. They are used for ice cream, custards, cakes, candies, etc., and are so delicate and give such a rich flavor that everywhere I go I gain a permanent customer. Those of your readers who would like to make money can get full particulars by writing to W. H. Baird & Co., 523 Telephone building, Pittsburg, Pa., and they will give you a good start. I support myself and family nicely, and we have a good many comforts we never had before.

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Into the blessed Christmas time
(With a lily for love and a rose for rhyme),
I send you, sweetest, the fairest things
That ever the Christmas greeting brings.
Love and belief, and faith in the right,
I give to you, dearest, this Christmas night.

Into the gladness of Christmas days
(With a lily for love and a rose for praise),
I send to you visions that flash from afar,
Of the Child, of the glory, the magical star;
And a voice rings out on the air again
That message of peace and good-will toward men.

—*Lilian Whiting "From Deamland Sent."*

EAT

Quaker Oats

AND KEEP YOUR STOMACH SWEET

"Man has been misled by the stimulating properties of animal tissues and their extracts into an exaggerated belief in their food value. Beef tea is nearly as pure a stimulant as a glass of wine." —*Dr. Haig in "Food and Diet."*

Quaker Oats PUDDINGS

PUDDINGS.—To two cups Quaker Oats Porridge add the yolks of two eggs, two teaspoonfuls sugar, half a teaspoonful salt, some grated lemon or other flavoring, and finally the well-beaten whites of the eggs. Bake for fifteen minutes in a hot oven, or, if preferred, steam one hour. Serve hot with sauce, cream and sugar, or raspberry or strawberry syrup.

A very nice fruit pudding can be made by adding peaches, apples, or other fruit to the above recipe.

EAT MORE Quaker Oats LESS MEAT

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SEND NO MONEY WITH YOUR ORDER, cut this ad. out and send to us and we will send you OUR HIGH GRADE DROP CABINET BURDICK SEWING MACHINE by freight, C. O. D. subject to examination. You can examine it at your nearest freight depot and if found perfectly satisfactory, exactly as represented, equal to machines others sell as high as $60.00, and THE GREATEST BARGAIN YOU EVER HEARD OF, pay your freight agent our Special Offer Price $15.50 and freight charges. Machine weighs 120 pounds and the freight will average 75 cents for each 500 miles. GIVE IT THREE MONTHS' TRIAL in your own home, and we will return your $15.50 any day you are not satisfied. We sell different makes and grades of Sewing Machines at $8.50, $10.00, $11.00, $12.00 and up, all fully described in our Free Sewing Machine Catalogue, but $15.50 for this DROP DESK CABINET BURDICK is the greatest value ever offered by any house.

This illustration shows the machine open, ready for use.

BEWARE OF IMITATIONS by unknown concerns who copy our advertisements, offering unknown machines under various names, with various inducements. Write some friend in Chicago and learn who are reliable and who are not.

THE BURDICK has every MODERN IMPROVEMENT, EVERY GOOD POINT OF EVERY HIGH GRADE MACHINE MADE, WITH THE DEFECTS OF NONE. Made by the best makers in America, from the best material money can buy.

This shows the machine closed to be used as a center table, stand or desk.

SOLID QUARTER SAWED OAK DROP DESK CABINET, piano polished. One illustration shows machine closed (head dropping from sight) to be used as a center table, stand or desk, the other open with full length table and head in place for sewing. 4 fancy drawers, latest 1899 skeleton frame, carved, paneled, embossed and decorated cabinet finish, finest nickel drawer pulls, rests on four casters, adjustable treadle, genuine Smyth iron stand. Finest large High Arm head, positive four motion feed, self threading vibrating shuttle, automatic bobbin winder, adjustable bearings, patent tension liberator, improved loose wheel, adjustable pressure foot, improved shuttle carrier, patent needle bar, patent dress guard, head is handsomely decorated and ornamented and beautifully nickel trimmed. **GUARANTEED** the lightest running, most durable and nearest noiseless machine made. Every known attachment is furnished and our Free Instruction Book tells just how anyone can run it and do either plain or any kind of fancy work. A 20-Years' Binding Guarantee is sent with every machine.

IT COSTS YOU NOTHING to see and examine this machine, compare it with those your storekeeper sells at $40.00 to $60.00, and then if convinced that you are saving $25.00 to $40.00, pay your freight agent the $15.50. WE TO RETURN YOUR $15.50 if at any time within three months you say you are not satisfied. ORDER TO-DAY. DON'T DELAY. (Sears, Roebuck & Co. are thoroughly reliable.

Address, **SEARS, ROEBUCK & CO. (Inc.) Chicago, Ill.**

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